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# VIRGINIA — FROM EARLY RECORDS

By DAVID I. BUSHNELL, JR

## INTRODUCTION

During the last summer the writer examined many volumes of manuscripts in the British Museum, London, and in the Bodleian Library, Oxford, searching for material relating to the Indians of Virginia during the early days of the colony. Many documents of historical interest were found, but only a small number contain references to the native inhabitants. Although these notes may refer to events already recorded in the history of the colony, they nevertheless should prove of interest as they shed additional light on certain passages in the writings of John Smith, Strachey, and other early historians of the colony.

The numerous place-names appearing in two of the manuscripts should be of special interest at the present time, for by these names the streams and villages were known to the Indians at the time of the founding of Jamestown, the three hundredth anniversary of which event is about to be celebrated.

## I — FRAGMENTS FROM THE EARLY RECORDS

When the colonists reached the shores of Virginia, during the month of May in the year 1607, they found the country to be comparatively thickly settled, many small villages being scattered along the coast and through the numerous river valleys. These villages or settlements to the number of about two hundred, of which about thirty were "kings' houses," formed a sort of league, of which Powhatan, who was destined to play such a prominent part in the early history of Jamestown, was the recognized leader. Concerning this, Strachey<sup>1</sup> wrote :

The great king Powhatan hath devided his countrey into many provinces or shires (as y<sup>t</sup> were), and over every one placed a severall absolute weroance or comaunder . . .

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<sup>1</sup> William Strachey, *The Historie of Travaile into Virginia Britannia*, Hakluyt Society Publications, London, 1849, p. 55.

Powhatan died some time during the spring of 1618, and "*Itopatin* his second brother succeeds him, and both he and *Opechankanough* have confirmed our former league."<sup>1</sup> But the friendship of the latter was of short duration, as was shown by his actions on that fateful day, March 22, 1622, when some three hundred and fifty settlers in various parts of the colony were massacred. These deeds and the success attending the plans for the massacre probably elevated him in the opinion of his savage followers and he continued as the acknowledged head of the confederacy.

A document among the manuscripts in the British Museum<sup>2</sup> contains an interesting though brief reference to the native government at that time :

That parte of Virginia w<sup>th</sup>in w<sup>ch</sup> we are seated and fitt to bee settled on for many hundred yards. It is within y<sup>e</sup> Territories of *Opiehakano*, it lyeth on the west side of Chesapiocke baye, which comandeth from the southermost parte of y<sup>e</sup> fourth river called *Potomeck* w<sup>ch</sup> lyeth north next hand to y<sup>e</sup> River some 50 leagues in Latitude. In longitude it extendeth to the *Monakins* countrie next hand west and west and by North of equall length with the latitude. his owne principall state is in y<sup>e</sup> seacond River called *Pamunkey* in the heart of his own inhabited territories. This revolted Indian King with his squaw comaundeth 32 Kingdomes under him. Everye Kingdome contayneinge y<sup>e</sup> quantitie of one of y<sup>e</sup> shires here in England. Eavery such Kingdome hath one speciall Towne seated upon one of y<sup>e</sup> three greate Rivers with sufficiencye of cleared ground for y<sup>e</sup> plowe & bravely accomadated for fishing . . .

This document, which is quite extended but contains no other notes on the Indians, is signed "Tho. Martin" and bears the date "15<sup>th</sup> of Dec. 1622"—the year of the massacre. Among the "names of the 'Adventurers for Virginia,'" published in 1620, is one Thomas Martin, who was probably the author of the above-mentioned document.

The "one speciall towne" of "eavery such Kingdome" was probably similar to either *Pomeiock* or *Secoton* as they were some twenty years before Jamestown was settled.

<sup>1</sup> John Smith, *The Generall Historie of Virginia*, 1624, p. 125. Note. — All references to Smith's writings made in this article refer to The English Scholar's Library reprint, Birmingham, 1884.

<sup>2</sup> MS. vol. 12496, fol. 456.



## THE TOWNE OF POMEIOCK "

(From White's Original Drawing, now in the British Museum)

The original colored drawings made by John White during his visit to Virginia in 1585 as a member of the first expedition sent out by Sir Walter Raleigh, are preserved in the British Museum. "The towne of Pomeiooc" (Pomeiock) was engraved by De Bry and used as plate XIX in Hariot's *Virginia*, while the view of "Secota" (Secoton) appears as plate XX in the same work. Plates II and III of the present article, however, are reproduced from photographs, made by the writer, of the original drawings.

Some villages were evidently palisaded, others were more open and unprotected. The habitations were mat or bark-covered wigwams, types even now met with among the Ojibwa and other Algonquian tribes.

Soon after the settlement of Jamestown, the English colonists came in contact with the Indians occupying the country to the north, the west, and the south of them. But while those whose villages were far south of James river were not within the bounds of the present state of Virginia, reference to them should not be omitted, as they certainly exerted a direct influence on the welfare of the colony.

A note in an old volume in the Bodleian Library, Oxford, reads thus :

15 Maii 1609 on Monday in the morning our 6 shippes lying at Blacke wall wayed Anker and fell downe to beginne ther Viage toward Virginia, Sir Thos. Gates being the deputy Governour untill the L<sup>d</sup> Delaware dooth comme theather which is supposed shal be 2 monthes. Captayne Newport Captayne S<sup>t</sup> Georg Sommers and 800 people of all sortes went in those 6 shippes besydes 2 moare that attend the fleete at Plymouth and ther be inhabitantes allready at Virginia about 160. God blesse them and guide them to his glory and and our goode. Amen.<sup>1</sup>

Before leaving England Gates received full instructions from the Government. Fortunately these instructions contained many interesting references to the Indians and the policy to be pursued in treating with them. Although the document given to Gates may no longer exist, a contemporary copy of it is preserved in the British Museum,<sup>2</sup> from which the following extracts have been copied :

<sup>1</sup> MS. Tanneri, CLXVIII, fol. 2.

<sup>2</sup> MS. vol. 21993, fol. 178 et seq.

INSTRUCTIONS, ORDERS AND CONSTITUTIONS BY WAY OF ADVISE SET  
DOWNE, DECLARED AND PROPOUNDED TO SIR THO. GATES,  
KNIGHT GOVERNOUR OF VIRGINIA

[As to making settlements:]

Above the river falls, of the Kings river it is likely you shal find some convoient place to this purpose, whither noe enemy with ease can approach . . . besides you shall have the commodity of the branches of the rivers to bringe downe your provisions from with the lands in canoes and small boates in the river of *Chechehommack*, neere unto you and not farr of[f] another navigable outlett into the sea by the river of *Pamouke*.

Four dayes Journey from your forte Southerward is a town called *Ohonahorne* seated where the river *Choanock* divideth itself into three branches and falleth into the sea of *Rawnocke* in thirty five degrees. This place if you goe by Indian guides from Jame's forte to *Winocke* by water, from thence to *Manqueock* some seventy myles from thence to the *Cuththoga*, as much and from thence to *Oconahoen* you shall finde abundance fruitfull seat, everyway unaccessable by a strainger enemy, much more abundant in *Pochon*<sup>1</sup> and in the grasse silke. . .

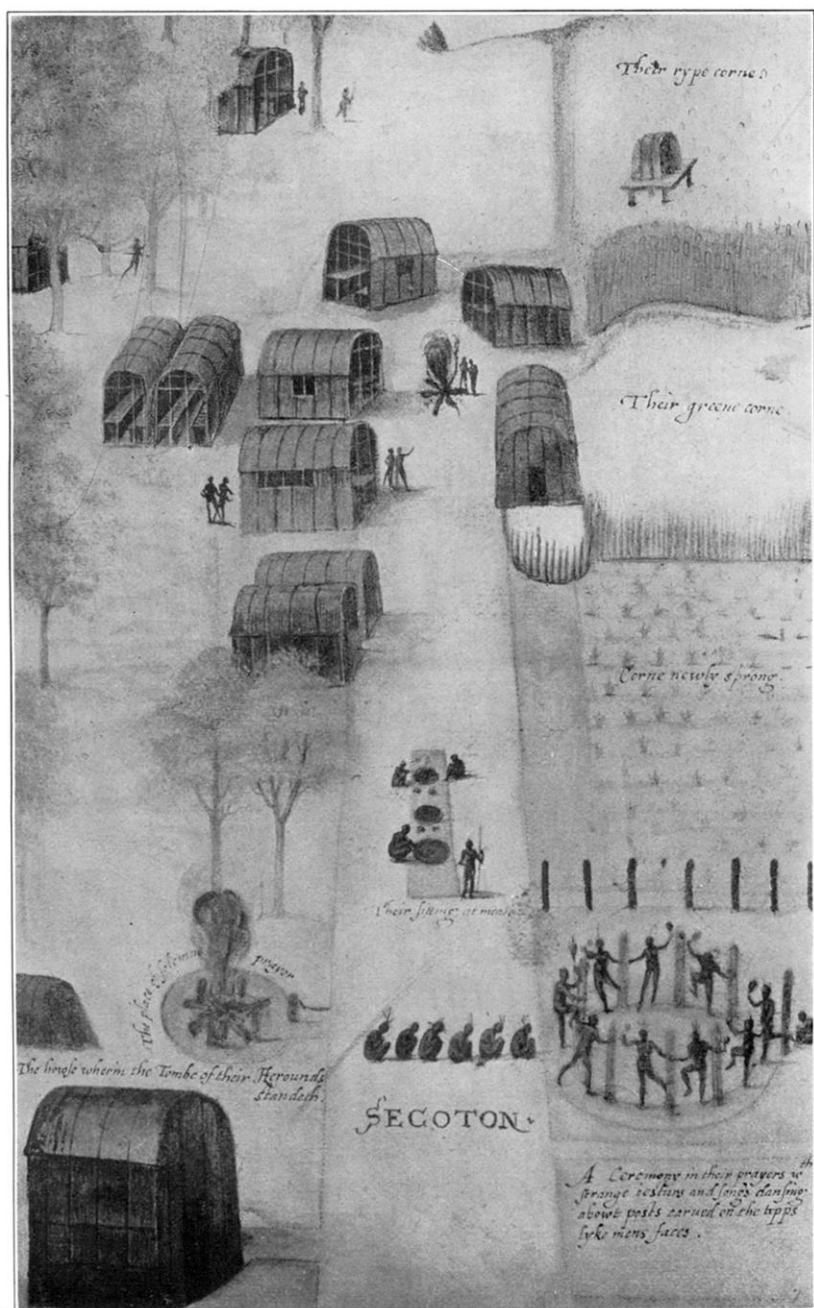
If you make your principall and choise seate you shall doe most safely and richly because you are in the heart of Lands [? open] to the south and two of the best rivers will supply you, besides you are neare to with Copper mines of *Ritanoe* and may passe them by one branch of this river, and by another *Peccarecamicke* where you shall finde four of the Englishe alsoe, lost by Sr Walter Raweley, which escaped from the slaughter of *Powhatan* of *Roanocke* upon the first arivall of our Colony and live under the protection of a *wiroano* call'd *Sepanocon* enemy to *Powhatan* by whose consent you shall never receive them, one of these were worth much laboar and if you finde them not, yet search into this countrey it is more probable tha'n towards the North.

. . . . .

For *Powhatan* and his *Weroances* it is cleere seem to reason, besides our experiences, that hee loved not our neighborhood and theirfore you may noe way trust him, but if you finde it not best to make him your Prisoner yet you must make him your tributory and all other his *wero-*

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<sup>1</sup> The blood-root (*Sanguinaria canadensis*), still called puccoon in western North Carolina and southwestern Virginia. It was used for staining the face. See references to this root in the articles by Mr Willoughby and Mr Gerard, following.



SECOTON

(From White's Original Drawing, now in the British Museum)

ances about him first to acknowledg noe other Lord but King James and soe wee shall free them all from the Teranny of Powhatan.

. . . . .

If you make friendship with any of thiese nations as you must doe, choose to do it with those that are farthest from you & enemies unto those amongst whome you dwell for you shall have least occasion to have differences with them, and by that means a surer league of amity. And you shalbe surer of their trade partly for covetousness and to serve their owne ends, where the copper is yet in his primary estimation which Pohatan hath hitherto engrossed and partly for feare of contraint, *Monocan* to the east head of our river, Powhatans enemy and the *Manahockes* to the northeast to the head of the river *Moyomps*. in the necke of, to the west, between our bay and the sea *Cathcataprius* a great[er] *weroance*, than hee is, also his enemy, to the Southeast and south he hath noe friends. to the North the *Masawoymeles* make incursions upon him and upon all those that inhabite rivers of *Bolus* and *Moyomps* and to the northwest part *Coughtuwonough* infesteth him with a terribl warr . . . to the North at the head of the Bay is a lardge towne where is store of Copp[er] and ffurs called *Cataanron* that trade and discovery will be to great purpose if it may be settled yearely.

The instructions delivered to Lord De la Ware when he went, as governor, to Virginia, contained only a brief reference to the Indians. The following extract is taken from a contemporary copy of the instructions preserved in the British Museum :<sup>1</sup>

It is verry expedient that your Lord<sup>shp</sup> with all dilligence endeavor the Conversion of the natives and savages to the knowledge and worship of the true God and their redeemer Christ Jesus as the most pious and noble end of this plantation, w<sup>ch</sup> the better to effect you and to procure from them some of their Children to be brought up in our language and manners and if you think it Convenient we think it necessary you first remove from them *Quiocoscks* or preists by a surprise of them and detayning them prisoners and in case they shall be wilful abstinate, then to send us some 3 or 4 of them unto England, we may endeavor their conversion here. . .

On the tenth of May, 1611, Sir Thomas Dale arrived in Virginia as governor of the colony. Soon after his arrival he set out with

<sup>1</sup> MS. vol. 21993, fol. 187.



one hundred men to explore the country about the "River of *Nansamund*, in despight of the Indians then our enemies ; then our owne River to the Fal[l]es, where upon a high land, invironed with the maine River, some twelve miles from the Fal[l]es, by *Arsahattock*, he resolved to plant his new towne."<sup>1</sup>

The Reverend Alexander Whitaker, the author of the several reports and communication published in London in 1613 under the title *Good Newes from Virginia*, probably accompanied Sir Thomas Dale on his expedition, as a letter written by him soon after their return to Jamestown, and now preserved in the British Museum,<sup>2</sup> contains several interesting passages relating to the actions of the Indians at that time :

Good Mr Crashaw you heard by my last two how prosperous a journey I had hither and must now again send you words how God hath continued his goodness to wards mee and preserved me safe hitherto with great hope of good success to our purpose.

It is needless that I should write unto you of every particular of our doings . . . but I will acquaint you with one thinge which may be worth your consideration and wherein I desire to know your opinions.

Our governour, Sir Thomas Dale pretended an expedition to a place call'd the fals, 7 or 8 dayes before his going the king of the Indians, *Powhatan* by his Messengers forbids him those quarters and demaundes of them 2 Indian Prisoners which hee had taken of them otherwise he threatened to destroy us after a strange manner. First hee said hee would make us dumbe and then kill us and for a mere solemnity gave us six or seaven dayes respite. Sir Thomas was very merry at this message and returned them with the like answer.

Shortly after without any deliverance of the prisonors hee went armed to the falls, where one night our men being att praiers in the Court of guard, a strainge noise was heard comeing out of the Corne towards the trenches of our men, like an Indian hup hup<sup>th</sup> ann Oho Oho, some say that they saw one like an Indian leape over the fire and runne into the corne with the same noyse. All the while all our men were confusedly amazed. They could speake nothing but Oho Oho, and all generally taking the wronge endes of their armes beganne the Thebans warre against Cadmus.

But (thankes be to God) this alarum lasted not above half a quarter

<sup>1</sup> Smith, *Generall Historie*, p. 110.

<sup>2</sup> MS. vol. 21993, fol. 193.

Lett Therefore by id my well aduised p<sup>r</sup>ofessor, w<sup>ch</sup> I am of mate between  
 God and my digne son I am to be a sufficient witness, at the dreadfull day  
 of Iudgement (when the death of all men's soules shall be opened) to render  
 me honest y<sup>e</sup> my t<sup>r</sup>ue intent & purpose be not to pryde w<sup>th</sup> all my power  
 of body and mynde in the understanding of so vaingly a matter (no waye  
 leade so farre forth as man's weakness may p<sup>r</sup>mitt, w<sup>ch</sup> the vnderstande of  
 of carnall affection) for the good of the p<sup>r</sup>ofessor, the good of o<sup>r</sup> countrye,  
 for the glorye of God, for myne digne p<sup>r</sup>ofessor, and for the behoofinge to  
 the true knowledge of God and his ag<sup>r</sup>eet an vnderstandinge of nature,  
 namely Pocahontas. To whom my hart and best t<sup>r</sup>ounghe are and shall  
 syn a longe tyme be intangled & intwined in so intimate a familiarity,  
 that I was euen a wearied to vnderstande my selfe I am out. But I am by  
 God w<sup>ch</sup> I never faile the I do truly intreate the goodly name of the

At yo<sup>r</sup> commandment most willinge  
 to be do p<sup>r</sup>ofessor.

Jo: Rolfe.

of an hower and noe harme was donne excepting 2 or 3 which were knockt downe without any further harme: for suddenly as men aroused out of a dreame they begainn to search for their supposed enemyee, but finding none remayned ever after verry quiet.

An other accident fell out in a march up *Nan sam und* river, as our men pass'd by one of Their Townes, their yssued out of the shoare a mad crew dantsinge like Anticks as our Morris Dansers before whome their went a *Quiockosite* (or their Preist) to send smoake and flame out of a thing like a Censer. An Indian (by name) *Munchumps* amongst our men seeing this dance toulde us that there would be verry much raine within 5 miles and so further of[f] but not so much there as made their powder dancke. Many such Casualtys happen as that the principall amongst them being bound with stronge lyne and kept with great watch have escaped from us [with]out our knowledge or prevention. All which things make me thinke that theire bee great watches amonge them and they [are] verry familliar with the Devill . . .

Your Loveing Freind

James Towne in Virginia this  
9<sup>th</sup> of August, 1611

Allexander Whitaker

The Indian Munchumps mentioned in this letter was in all probability "*Machumps* who — so wrote Strachey — was somtyme in England, and comes to and fro amongst us as he dares, and as Powhatan gives him leave."<sup>1</sup>

Evidently the country above the falls beyond the bounds of the Powhatan confederacy was considered by the Indian and the colonist alike as a separate and distinct land. A letter written by George Yardly to Sir Henry Payton in London, and dated "James town, this XVIII of November 1610,"<sup>2</sup> refers to an expedition planned by the Governor who intended going "up unto a famous fall or cataract of waters, where leaving his pinnasses & Boates safe riding, so purposely to loade up go into the Land called the Monscane."

Another manuscript in the Bodleian Library<sup>3</sup> remains to be considered. Any article on the early days of Virginia would not be complete without some reference to the daughter of Powhatan, and

<sup>1</sup> Strachey, p. 54.

<sup>2</sup> Bodleian Library, Oxford, MS. Eng. Hist., C. 4, fol. 3.

<sup>3</sup> MS. Ashmolean 830, fol. 118-119.

the document in question is the petition written and signed by John Rolfe and presented to Governor Thomas Dale asking permission to marry "Pohahuntas." A fragment of the document is reproduced in plate IV and reads thus :

Lett therefore this my well advised prostacon [protestation], w<sup>th</sup> here I make betweene God and my owne conscience be a sufficient wyttnes, at the dreadfull day of Judgement (when the secretts of all mens harts shalbe opened) to condemne me herein yf my chiefe intent & purpose be not to stryve with all my power of boddy and mynde in the undertakinge of soe waighty a matter (noe waye leade soe farr forth as mans weaknes may smytt, w<sup>th</sup> the unbridled desire of carnall affection) for the good of the Plantacon, the hono<sup>r</sup> of o<sup>r</sup> comiteye, for the glorie of God, for myne owne salvacon, and for the convertinge to the true knowledge of God and Jesus christ an unbeleivinge creature, namely Pohahuntas: To whome my hart and best thoughts are and have byn a longe tyme soe intangled & intralld in soe intricate a Laborinth, that I was even awearied to unwynde myselfe thereout.

The spelling of the name *Pohahuntas* — and Rolfe undoubtedly wrote it as he pronounced it — differs slightly from Strachey's *Pochahuntas* and Smith's *Pocahuntas*.

## II — ETHNOLOGICAL SPECIMENS FROM VIRGINIA

In the small catalogue of the "Museum Tradescantianum," published in London in 1656, appear the following references to material from Virginia :

[p. 45] Bows ; Arrows ; Quivers ; Darts — Virginia.

[p. 47] A Virginian habit of Beares-skin.

A Match-coat from Virginia : Feathers-Deer-skin.

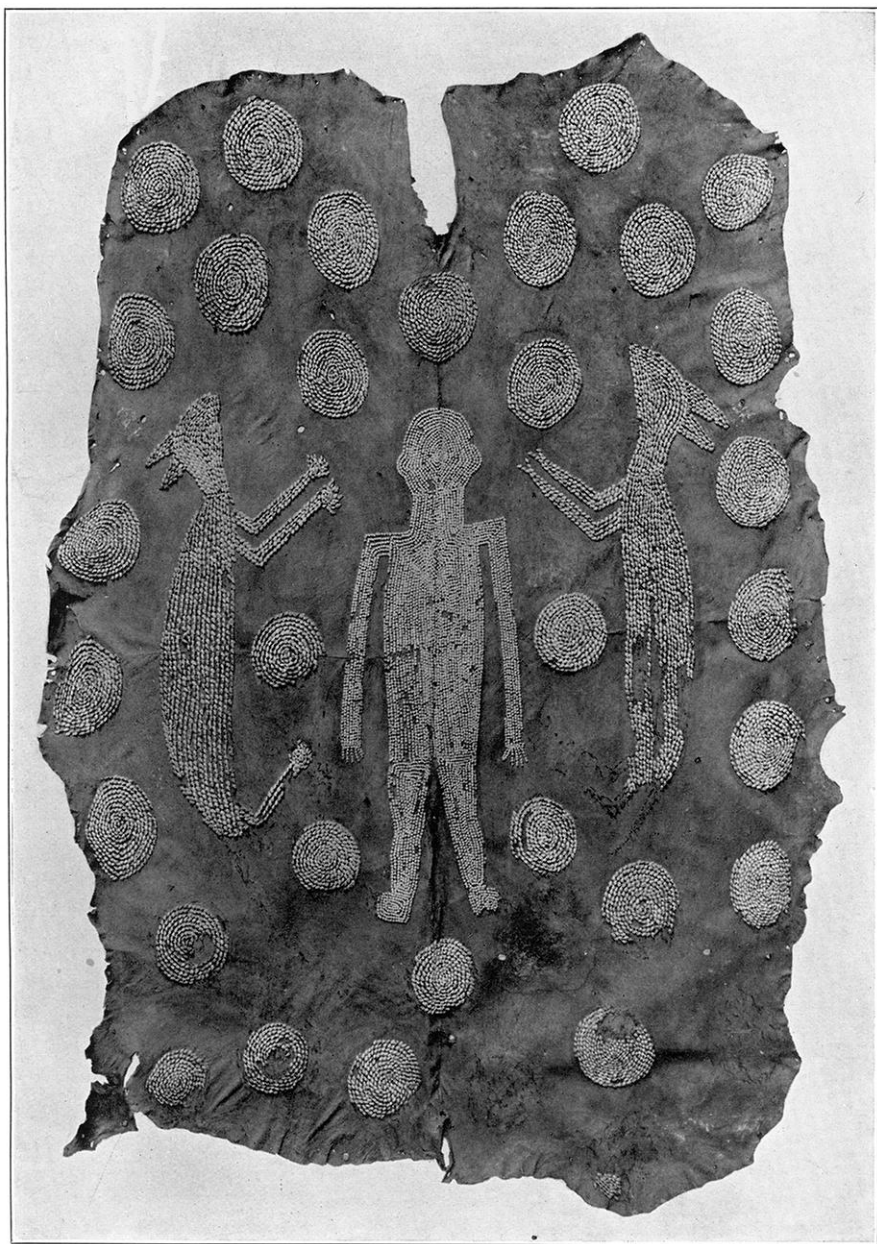
*Pohatan*, King of Virginia's habit all embroidered with shells, or Roanoke.

A Match-coat of Virginia made of Racoune-Skins

[p. 51] Virginian purses imbroidered with Roanoake

[p. 53] Tobacco-pipes from Virginia.

John Tradescant, by whom the original collection was begun, died about the year 1638, and the objects were inherited by his son. In 1659 the collection became the property of Elias Ashmole, who, some twenty years later, presented it to Oxford University. Five of the specimens from Virginia have survived to the present day and



"POHATAN, KING OF VIRGINIA'S HABIT"  
(In the Ashmolean Museum, Oxford)

are kept in the Ashmolean Museum. Unfortunately, however, these and several other specimens belonging to the same collection are neither cared for nor properly preserved, being retained merely as specimens belonging to the original Tradescant collection. A few years more and several pieces will have become lost for the want of proper care—a condition of affairs difficult to realize, but nevertheless true.

The five existing pieces from Virginia include the “habit” attributed to Powhatan, a purse or bag of unusual form, and three bows.

The most interesting and unusual of these is “*Pohatan's habit*” (pl. v). It is formed of four pieces of tanned buckskin, having an extreme length of 2.33 meters and a width of 1.5 meters. This has already been figured and described by Dr E. B. Tylor,<sup>1</sup> but in the colored plate much of the detail is lost which shows to better advantage in a direct photograph.

The decoration—the signification of which is not known—is formed of small sea-shells (*Marginella nivos*a) perforated and attached by means of a fine thread of sinew. The shells forming the human figures in the center were first ground at one end, reducing them to scarcely half their natural size.

Of the “Virginian purses imbroidered with Roanoake” only one example remains. This is now, for the first time, figured (pl. vi) and described. The extreme length is 780 mm., but the bag proper, which is formed of a piece of tanned buckskin, is only 290 mm. in length, and 90 mm. in width at the lower or closed end, across which extend two parallel rows of small shells (*Marginella nivos*a), prepared as were the shells forming the human figures on the “habit.” The upper or open end of the pouch is a trifle wider, measuring 100 mm. Extending from each side of the top or opening of the bag proper is a piece of beadwork composed of small shell beads of varying thickness, but being rather uniform in diameter and measuring about 3.3 mm. The perforations are conical in form, evidence of the use of a primitive drill, probably stone-pointed. The beads were strung after the manner of wampum

<sup>1</sup> *Internationales Archiv für Ethnographie*, Bd. 1, 1888, p. 215–217, plate XX.

belts, that is, between the rows of beads extend narrow strips of tanned skin; through each bead pass two threads of sinew, one of which goes on either side of the intervening piece of skin. Two similar pieces of beadwork extend from the lower or closed end. Narrow strips of skin extend from the extreme ends, on each of which is placed one large shell bead having a biconical perforation.

These large beads correspond to the larger beads represented in many of White's drawings. Several of the smaller beads (unfortunately they do not show in the photograph) have a length much greater than their diameter and are therefore similar to the true wampum. The piece of work should be accepted as additional proof of the prehistoric origin of wampum.<sup>1</sup>

This unique object is of great interest, as it is, without doubt, the oldest existing example of beadwork ornamentation made by the North American Indians.

The three bows from Virginia, now in the Ashmolean Museum, are shown in plate VII, together with a drawing, made by White in the year 1585, representing an Indian with a similar weapon. The dimensions of these specimens are :

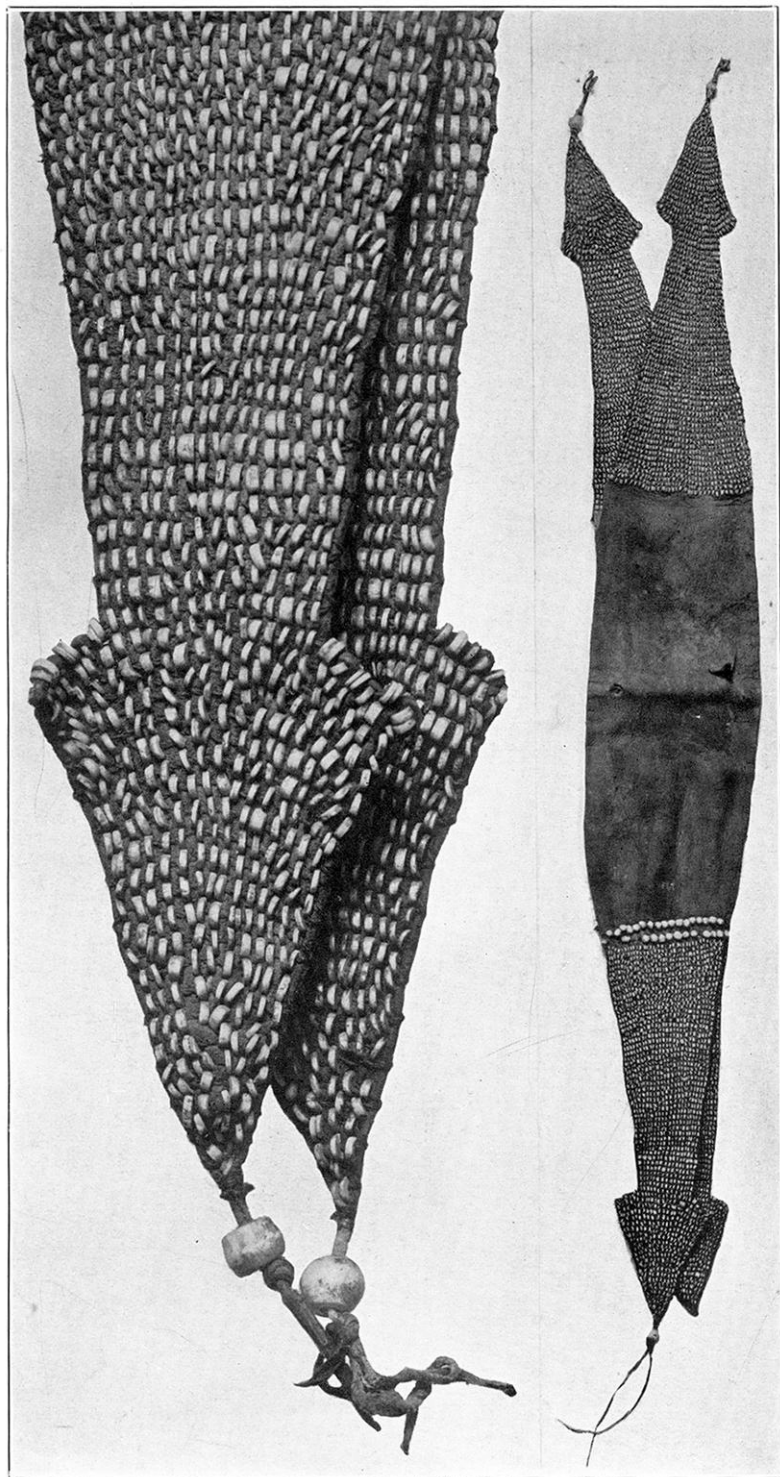
	<i>Length.</i>	<i>Greatest Width.</i>	<i>Greatest Thickness.</i>
A	1740 mm.	42 mm.	17 mm.
B	1580 mm.	40 mm.	20 mm.
C	1695 mm.	40 mm.	20 mm.

All three specimens appear to have been much used and have attained a high polish. The wood of which they are made resembles ash, but has not been identified conclusively. These bows closely resemble the one now in the Peabody Museum, Harvard University, which is known to have been used by an Indian near Plymouth, Massachusetts, about the year 1667.

These five pieces were probably brought from Virginia soon after the settlement of Jamestown, consequently they are true examples of the primitive art of the southern Algonquian tribes. By Dr Tylor the Powhatan mantle is supposed to have been brought back by Captain Smith himself, and in his article on the subject presents some interesting evidence tending to verify his belief.

<sup>1</sup> The Origin of Wampum, *Journal of the Anthropological Institute*, 1906, p. 172.





"VIRGINIAN PURSE" IN THE ASHMOLEAN MUSEUM, OXFORD  
(The left-hand figure shows the detail, full size)



Other pieces of equal interest may be in the possession of private persons in England, but if so, they are not known.

### III — THE INDIANS OF VIRGINIA IN 1687

The notes presented in the preceding pages deal with the Virginia Indians during the early years of the colony, but another document treating of a later generation and containing references of equal interest is preserved in the British Museum (MS. add. 4437), together with various other papers once belonging to the Royal Society.

The document is not given here in full, only the more interesting parts having been copied.

*A letter from The Rev. Mr John Clayton, afterwards Dean of Kildare in Ireland to Dr Gren in answer to several qurys sent to him . . . A. D. 1687. Communicated . . . to John, Earl of Egmont, F. R. S.*

I have observed many gross mistakes in peoples notions of Virginia when discoursing of the Natives, which have arisen from the want of making a distinction in their Expressions when they speak of the English or White born there and so called *Natives* & the Aborigines of the Country; Please therefore to take notice that when I speak of the natives in general that I mean only the Indians.

And therefore to your first query.

Their *Wiochist*, that is, their Preist is generally their Physician and is a person of the greatest honor and esteem among them next to the King and to thier great War-Captain

2. Nature is their great Apothecary; each Physician furnishes himself according to his skill with herbs or the leaves, fruit, roots or barks of trees of which he sometimes makes use of the Juice & sometimes reduces them into Powder or perhaps makes a decoction thereof.

3. Though everyone according to his skill is a sort of Doctor (as many women are in England) yet their Preist is peculiarly stiled their Physician to be consulted upon greater emergencys. The rules of the descent hereof as to familys I do not know for they are sullen close people and will answer very few questions.

4 They reward their Physicians with certain fees, but according as they bargain for wampam peake, skins or the like; if it be to an Englishman they are sent for they will agree for a match coat or a gallon or two of Rum or so forth according to the nature of the cure. Sometimes the

Preist will sell his remedy for some of them have told me that they have bought the root which cures the bite of the Rattle snake, from their *Wiochist*.

5 The King allows no sallary that ever I heard of, but every one that in any nature can serve his Prince, is ready to do it, and to do it gratis

6 They have no consultations, their practice being merely Emperical. They know little of the nature or reason of things. . .

7. They pay a certain deference of honour to their Preist or *Wiochist*, whose person they hold sacred. But laws they have none (as far as I could ever learn) that bind them thereto; in general the will of their Prince stands for reason and Law.

8. The means whereby they convey their art to Posterity I take to be this. They lodge in their *Wiochisar* houses, i. e. their Temples certain kind of riliques, such as mens skulls, some containing grains or pulp & several herbs which are dedicated to their Gods, viz, the skulls in memory of their fights and conquests. The pulp by way of thank offering for their provision, and the Herbs upon the same account for some special cure performed thereby. For when anyone is cured by any herb he brings part thereof and offers it to his God, whereby the remembrance of this herb and its viture is not only preserved, But the rest also becomes best instructed thereby and knowing in the art of medicine. For otherwise they are mighty reserved of their knowledge some among themselves. Whether the preist takes certain persons to instruct or teaches only his own children I know not. Often when they are abroad hunting in the woods and fall sick or come by any hurt, they then are forced to make use of any herbs which are nearest at hand which they are not timorous in venturing upon though they know not the viture or quality, thereof, and thus by making many trials and experiments they find out the virtues of Herbs and by using simple remedys they certainly know which it is that effects the cure.

9. They are generally most famed for curing of wounds and have indeed various very good wound-herbs as an herb commonly called "*Indian-weed*" which perhaps may be referred to the valerians and be said to be *Platain foliis*. They use also <sup>the</sup> *Grafalium Americanum* commonly called the white Plantain. As to our Plantain or the *Heptapleuron* they call it the "*Englishman's foot*" and have a tradition that it will only grow where they have troden, and was never know before the English came into this country. The most famous old Physician among the *Apomatick Indians* as I was informed by a person of very good understanding, used mostly an herb whose leaf is much like *Jelf heal* in winter.



(LEFT) THREE BOWS FROM VIRGINIA IN THE ASHMOLEAN MUSEUM, OXFORD  
 (RIGHT) DRAWING MADE BY JOHN WHITE IN 1585

I observed it was red underneath and would at length appear tinged on the upper side also, it make a good salve. . . .

13. There [are] traditions of their having an art to poison their darts, but I could never find any solid ground for that report. . . Some herbs there are of an analogous nature with Hemlock whereof I think they know nothing further than that they are to avoid them. But any herbs where with they poison their darts I never could hear specify'd. . .

14. As to their morals they are simple & credulous rather honest than otherwise and unpractised in the European arts of lying and dissimulation ; but in the brutal passion they are as sensual as the beast of the field

15. They are almost allways either eating or sleeping unless when they go a Hunting. at all hours of the night whenever they awake they go to the *Hominy pot*, that is, Maze dressed in a manner like our pilld wheat or else a piece of Venison barbecured, that is wrapped up in leaves and roasted in the Embers.

16. They drink I think little besides *Succaharrah*, that is fair water, unless they can gett spirits, such as Rum from the English . . . but do not much care for them unless they can have enough to make them drunk.

17. They use tobacco much which they smoak in short pipes of their own making having excellent clay. . . They make also neat pots of the same clay which will endure the fire for any common uses.

18. They have no Opium though in some old fields upon York River I found Poppys perhaps of no dispisable viture. I have been told that in feavers and where their sick cannot sleep they apply the flowers of *Stramonium* to the Temples which has the effect of Laudanum. . .

19. Their sports are dancing, their games are playing with straws which as I am not perfectly acquainted with I find it hard to describe. I can therefore only tell you how it appears to a lookeron. They take a certain number of straws & spread them in their hands holding them as if they were cards, then they close them and spread them again and turn them very suddenly and seem very dexterous thereat. Their Exercise is hunting that is shooting with a gun or with Bow & arrow whereín they excel.

Their women work, plant the corn and weave baskets and matts.

21. I have been told that one of their famous *Wiochists* prophcyed that bearded men (for American Indians have no beards) should come and take away their country & that there should none of the original Indians be left within a certain number of years, I think it was an hundred & fifty. This is very certain that the Indian inhabitants of Virginia are now very inconsiderable as to their numbers and seem insensibly to

decay though they live under the English protection and have no violence offered them. They are undoubtedly no great breeders.

22. Though they are sluggish by nature and slow of speech yet their method of expression seems vehement & emphical & allways attended with long gesticulations

They are generally well proportioned, for the most part are rather taller than the English, They have all either a very dark brown hair, that may well be called black ; or a jet black. all lank.

The Reverend Mr Clayton, by whom the above letter was written, sent other communications to the Royal Society, all pertaining to Virginia. These were published in the several editions of a work entitled "*Miscellanea Curiosa Containing a Collection of Curious Travels, Voyages and Natural Histories of Countries, as they have been Delivered in to the Royal Society*" (Second ed., London, 1727), and include discussions on (1) The air ; (2) Further observations in Virginia ; (3) The soil ; (4) continuation of the same ; (5) The beasts of Virginia. Evidently the letter on the Indians was never printed ; it is therefore now presented for the first time.

As has already been stated, many documents relating to the early history of Virginia were found among the manuscripts in the British Museum and in the Bodleian Library at Oxford ; but references to the Indians rarely occur. The most interesting of these are now copied in the preceding pages and should prove of interest at the present time.

LONDON,  
ENGLAND.



FIG. 1. — Raleigh seal in the British Museum ( $\frac{1}{2}$ ).